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THE STONE IS LAID

IT was a tranquil summer afternoon, with the sun shining, and silence in one of the busiest parts of London, when on June 8, a splendid gathering of Unitarians, young and old, stood in Essex Street, the Strand, for the stone-laying ceremony of the new Essex Hall, the headquarters of the General Assembly of Unitarian and Free Christian Churches. The iron girders of the new building were in place, the foundation stone lay suspended ready to be lowered to its permanent position, and on the small platform erected for the occasion sat representatives of a generation of the history of Unitarianism in this country. Mrs. Sydney Martineau was to lay the stone. She could remember the opening of the original Essex Hall. Her family belongs to the great period of nineteenth century and early twentieth century Unitarianism. Mrs. Bishop Harman was there with memories deep in great days, handing on unobtrusively and without fuss some of the gifts of the past. Dr. Mortimer Rowe was there, quietly to create later on, in a beautiful prayer, one of the occasions of felt emotion during the ceremony. For twenty years, until retirement, he had been the Secretary of the General Assembly. He had seen the destruction of the old building during the war, when it was hard to hope that another building would rise. Almost literally, with a few helpers, of whom will be remembered Miss Boxall, the manager of the Lindsey Press, he had gathered the pieces together and carried them to the temporary accommodation in Gordon Square. Perhaps the platform represented the truth of little ordinary acts of common faith and heroism transformed into the symbols of life upon which the future will live. For it was the future that was being created at the ceremony

The President Introduces

The Rev. Percival Chalk, the President of the General Assembly, presided. As the nearby bell struck three he opened the proceedings. He welcomed the representatives of the District Assemblies who were there—and many of them had travelled long distances. He gave messages from the U.S.A., Canada, Ireland, Australia, New Zealand, South Africa, and then set the tone of the ceremony by his quiet, introductory speech.

He said:

"As President of the General Assembly of Unitarian and Free Christian Churches, and as one who, with so many of you, knew and had a deep affection for our former headquarters, the old Essex Hall, which stood upon this site, I regard myself as indeed fortunate to have the singular privilege during my term of office to preside on this historic occasion—the laying of the foundation stone of the future headquarters of our General Assembly and of the Sunday School Association—the new Essex Hall. I shall, of course, leave most of the facts connected with this important event to subsequent speakers, but I may perhaps be allowed one observation.

"There may have been those elsewhere who once thought—and it may even have been in a few instances a case of wishful thinking—that our Movement after the war was on the way out! Just as there were not wanting some people who imagined or even hoped that this country of ours was finished as the bombs dropped in 1940 and continued to drop in 1944. But when men believe stoutly enough in their Cause, specially when they recognize that in it and through it they fight for freedom and for right against wrong, then they can prove capable—in spite of all onslaughts—of standing surprisingly steady in their shoes; they may even prove capable, in time, of a remarkable recovery from their losses, capable of restoring their fortunes, and, with God's help, of rebuilding, as the prophet says, "the old wastes and of raising up the former desolation!" So is it, I believe, with us.

"To-day let the world—specially the religious world—take note. Here, in this ceremony, is a sign-manual of these very things. Here will soon be seen rising, thanks be to God, visible and, we trust, enduring evidence of the strength, tenacity and conviction that characterize our Unitarian Christian Faith and its unfettered religious witness and service in goodwill to all mankind."

He then asked Mrs. Martineau to lay the stone.

The Stone Is Laid

This wonderful lady of near eighty-nine years of age, gracious, full of magnificent verve and intellectual grasp, made an extemporary speech. She made the past live. We were standing on the site of the first Unitarian Church in Britain. We were to build again where our fathers had worshipped. She hoped she would live to see the completed building. We were determined to fulfil our purpose. We were not to expect that the future should think as we thought; we handed on to them the faith of the past because we looked forward to the future. The stone that she was to lay would be a rock upon which would be created inspiration and energy. But (a characteristic touch) it was not possible to live entirely on ideals. We had to feel our feet on the ground. There was a gap to be filled. The gap between the cost of the building, £95,000, and the sum already raised of £82,000. Something had been done already to fill it. "Who will stand on my right hand and fill that gap with me?"

Full of smiles, humour and energy, she then stepped off the platform to lay the foundation stone. With two or three cheerful flicks, she put the mortar in its place.

The stone was lowered. She gave it a triumphant tap, as much as to say, "There you are", and then with a radiant face, turned to the company and declared the stone truly laid. Somebody shouted for three cheers, and they were fervently forthcoming.

Dr. Rowe was then asked to give the Dedicatory Prayer. This is printed elsewhere in this number.

For The Future

Mr. Chuter Ede was then asked to speak. Mr. Chuter Ede, built in his own way, into English Dissent and history recalled some words of the late Sir Cyril Norwood. "It was clear that there are two systems, a faith once for all delivered, and a faith progressive and widening as the thoughts of men widen". We stood upon a historic site, dedicated to the second of those two systems. When he was a young man he used to pass that site nearly every day. . He looked into the window of the old bookshop, and in the days when perforce most of his shopping was window-shopping, he spared out of his five shillings a week, sixpence for a book by the late R. A. Armstrong, "God and the Soul". He was a youth, hungry for the answers to questions, and that book helped to answer some of them. Youth was hungry for answers to-day.

Unitarianism in this country provided a roll-call of many great men. It had played a part in great causes. In the great cities they had been leaders in civic service and advance. Unitarians had given the first Mayor of Manchester, the first and third Mayors of Liverpool, the first five Mayors of Leicester, the first two Mayors of Bolton, the first Mayor of Derby, the second Mayor of Leeds, the third Mayor of Birmingham—as Mr. Chuter Ede recited the list one could feel the civic history of the country unfolding and realize something of the service to human welfare rendered by Unitarianism.

But then the future: Mr. Ede quoted from that great favourite of his, Milton: "The light which we have gained was given us, not to be ever staring on, but by it to discover onward things more remote from our knowledge. . . .

"To be still searching what we know not by what we know, still closing up truth to truth as we find it (for all her body is homogenal, and proportional) this is the golden rule in theology as well as in arithmetic, and makes up the best harmony in a Church; not the forced and outward union of cold and neutral and inwardly divided minds".

In that spirit, from this place, we intended to apply the truths we hold to the needs of our day and generation.

Mr. Ronald Bartram, the Chairman of the Essex Hall Trustees, the formal body responsible for the erection of the building, thanked all those who had taken part.

Epilogue

The President of the General Assembly closed the proceedings with the following words:

"Well now, friends, finally let me say that I think it is singularly appropriate we should have met to carry through this ceremony on the eve of Whit-Sunday. For it is at this season we remember how, many centuries ago, death and destruction had struck at a little Christian community, and men had feared for its continuance, and were dispirited and almost in despair.

"Yet, by the power of the spirit they had been drawn together, to take up again the Master's work, with new hope, faith and courage.

"So from this momentous occasion now let us go forth no less confident in the power of the Spirit, believing that great purposes lie before us as followers of the One who first proclaimed our free faith for all time and to all the world."

Tea was taken in a nearby hotel, and the architect, Mr. Kenneth Tayler; the secretary of the venture, Mr. Alan Martineau; and the worker and planner behind the scenes, whose tenacity and labour had perhaps made everything possible, the Rev. John Kielty (Secretary of the General Assembly), by their relaxed manner showed that all was well, and all was over—for that day!

E.G.L.

ENTERING THE MINISTRY

By Bruce Findlow

(This is the second article in the series "From Layman to Minister". Further articles will be printed in future issues.)

FROM one point of view, entering the ministry might be described as "descending into the ministry" in this particular case. In the years immediately after World War II I held a pass which allowed me to command the assistance of any person in a provincial district of Japan which contained about half a million people. The local chiefs of police would accept orders and the prefectural governor was susceptible to suggestions. From that life of ten years ago with the ready-made authority of an "officer and a gentleman" I came down to the position of a minor civil servant in Australia—but still with a few people to command. Then down to undergraduate status at Sydney University at an age when most people expect their chosen careers to be showing an upward trend. Then down another stage to the class "unemployed" which is how the government forms of several countries described me while I was visiting Margaret River. Then (is it up or down?) the status of a theological student, a final year in the ambiguous double role of "student-pastor" and so to the threshold of the Unitarian Ministry.

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In this matter of authority there has been a great change. In the past one held and exercised some authority over others by virtue of rank or status but now, so it seems to a beginner, authority has to be won through good living and speaking without any particular help from title or position. The new minister seems to start from scratch in this matter, deriving—rightly or wrongly—little initial support from his title or special education or mode of dress.

On the threshold perhaps it is permissible to say in a matter-of-fact way that materially the right phrase is certainly "descending into the ministry". The officer and civil servant and even the undergraduate and theological student each in his turn enjoyed a higher standard of living than the minister does now; they were better dressed, had larger bank accounts and there was never much of a problem about entertainment or holidays.

Paradoxically, that descent has been accompanied by a rise in responsibilities. Apart from the "natural increase" of wife and child and house there are various responsibilities for one's own affairs from which officers and civil servants and students are more or less protected; and there is this altogether new responsibility for a church. That seems to me a more important change than any of the other things I have been responsible for in the past: it matters supremely that the community should have churches, congregations of worshippers, especially churches of our free faith, which are as good and effective as a church can be.

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None of the lay tasks I have had mattered so much as that, and this is perhaps the key fact in any comparison of the difficulties and satisfactions of the old life and the new. In the past the difficulties were usually of the spirit: trying to live a full life without any particular vision and often with some

(Continued on next page)

DEDICATORY PRAYER

(Spoken and composed by Dr. Mortimer Rowe at the laying of the foundation stone of the new Essex Hall.)

O LORD our God, who art the source of all truth and the inspiration of every right endeavour, we stand in thy presence at this hour and lift up our hearts to thee in thankfulness and praise.

Here in bygone days our fathers gathered boldly in defiance of the oppressive laws of men, to worship thee in freedom of mind and heart and conscience; and here in our own time we have laboured under thy guidance for the welfare of young and old in the service of our free religious fellowship, and for the coming of thy Kingdom of brotherhood and peace. Thanks be to thee, O God, for all the golden memories of the years and days that are past!

And now we humbly pray that thou wilt bless the work of thy servants in the founding of this house to take the place of that which was destroyed at a stroke in the turmoil and violence of war. Grant, O Lord, that this enterprise, so abundantly supported by the gifts of thy people, and to-day symbolically begun by the laying of this stone, may successfully go forward to a noble completion, and that here once more we may establish our centre and our home.

In hope and faith and love, to thy honour and glory, and to the service of man in the spirit of Jesus Christ, we dedicate the building that is to be.

Not unto us, O God our Father, not unto us, but unto thy name be the praise, now, henceforth and for ever. *Amen.*

(Continued from previous page)

sense that what one was doing was negative or destructive rather than a positive contribution to the common life of man. The satisfactions were largely material: physical comfort, financial security, adequate leisure and many opportunities to travel. Now these material satisfactions are much diminished but that does not seem to matter as much to me (or mine) as the sympathetic bystander may find it should, because the difficulties of the past have not merely diminished but altogether disappeared. Just a few days ago a layman said to me that he thought the life of a minister must be the most frustrating of all lives, but, for a beginner at least, that is just what it is not. It has limitless possibilities and a sense of direction which the other ways of life never had and, please God, these things will last. There are frustrations certainly but I warm to the spirit of the remark I heard an experienced minister make to a young man who might have been thinking about entering the ministry. "It is the best job in the world, if they will let you do it". (By "they" he meant "the congregation"!)

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It does seem the best job in the world to this beginner who has had years enough to try some other jobs first. Why? Because nearly all the best moments of his life have to do with churches. Sitting in a pew with my parents Sunday by Sunday when I was small, wrestling with the demands of faith and theology in other churches later on, always being drawn back to a church somewhere after trying to live without them, and at last, finding in a Unitarian congregation (that is, among the people rather than in the building) the doors opening wide to a new and wonderful world in which religion and living came together and ceased to have two separate compartments. Becoming a minister had to wait for many years until I found the kind of church to which I could give my whole allegiance, or until it found me. Inevitably I see a church in the light of my own experience, as a life-changing or life-renewing instrument of God which, at its best, does a work for human lives which no other agency can do. It is not an empty vision this, because I have known churches which have done and are doing this work.

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To be able to spend the second half of three score years and ten trying to make this vision real for a few or for many is in every sense to me a matter for deep thankfulness. Here on the threshold is a good place to say thank you to three Unitarian ministers who showed me the way: the first who opened the door in Melbourne, the second who went a difficult second mile with me in Sydney, and the third who in India showed "the wide horizon's grander view". Many others should be thanked also, not least the generous men of the past who make it possible for us to train for the ministry in good surroundings and at no cost to ourselves.

Two things which I knew in the past are hard to find in the life of churches. One is efficiency, even moderate efficiency such as a civil servant knows, the doing of what must be done "decently and in order" and at a reasonable speed. The other is a quality of life—a passion for truth and an overflowing measure of faith and hope and love—which I saw along the way in the last of my three guides and cannot forget even when I sometimes wish I could. These two lacks might be called the characteristic frustrations of the ministry, but here, on the threshold, this beginner sees them as his challenges or goals.

COMMENT

Panel Patients and Private Patients

I USED to be on the panel under the National Health Service of a doctor who had a considerable practice among private patients as well. The first time I sat in his waiting room I wondered at the long interval between the departure of the last panel patient to see the doctor and the calling of the next into the doctor's surgery, but the noise of the front door opening and shutting soon revealed to those in the "know" that the delay was due to the intervention of private patients, and many and fierce were the mutterings heard.

I would have preferred to be a private patient myself, but for the fact that although I required a doctor relatively seldom, in the course of a year I made use of a fair amount of an expensive medicine — always the same; and it was always a matter of considerable wonderment to me that the state preferred to pay my doctor rather than let me do it myself. Apparently the reason related to administrative matters, and to fears lest the doctor would be tempted to prescribe unnecessary medicines in order to please his patient. Now, apparently, discussions are to be opened on this subject between the Minister of Health and representatives of the British Medical Association. In 1955 the then Minister of Health said that the contension would add between £2m. and £3m. to the cost of the service, but the doctors themselves say it would be more in the vicinity of £500,000. I don't know whether the fact that no payments would be made out of the National Health Service to doctors has been taken into account in arriving at these figures.

Eating One's Cake and Having It

One of the things that strikes me with regard to the present position of under-developed countries is the lack of proportion between their desperate need of capital for further development and the political security that they are able to offer to those who are in a position to lend it. The American attitude to investment in water conservation projects in Egypt is a case in point. American investors could hardly feel that in the long run their money might not be a gift to the Egyptian people, and the marked unwillingness of Russia to take the place of the American investor shows that second thoughts are uppermost there as well.

The same difficulty could easily arise with regard to the great Volta scheme for Ghana. As the *Times* put it the other day, "from Ghana's point of view, the Volta scheme represents the difference between jogging along as a small peasant State with a few mineral or industrial resources, and trying to develop into a modern industrial community." Upon some such project as that of the Volta, too, would depend the provision of social services, especially education, that the country so urgently needs.

Since the scheme was first mooted the estimated cost has gone up by £70m. to £300m. The size of the transaction is itself a difficulty, but a further difficulty was shown in the Budget debate in the Ghana National Assembly, when the opposition leader said that if his party came to power, it would honour international agreements on the Volta River project only if it was convinced of their fairness. At first sight the words seem reasonable enough, but there is sufficient in them of an ill-defined threat to make investors think twice.

Travel to United States and Canada

It is a source of satisfaction that the usual travel allowance for foreign countries has been extended to travel to the United States and Canada. The high cost of travel will militate again a very large number of our people making use of such facilities, in the way that holds with regard to travel in Europe, but now that the travel allowance has been made, there will probably be some inducement to bring in "travel without frills," so that one can travel to America at least as cheaply as one can travel to Australia or New Zealand, taking distance into account. The cost of accommodation in the United States and Canada is extremely high by our standards—one can live in comfort in Austria for a week on what would last little more than a day in America. One wonders whether it would not be possible to construct great barges in Britain, to be moored by arrangement with American governments in American waters, and furnished and provisioned from Britain, that could give accommodation at a lower cost than would be possible in New York or Washington or Montreal. At present I am waiting for letters from undergraduates to whom a stingy government allows a mere pittance of £300 per annum for their education, complaining that even now a tour through the United States will be impossible for them.

THE SEAT OF AUTHORITY

By Margaret Barr

(The following article has additional interest in that Miss Barr is engaged in devoted service to Churches and children in the Khasi Hills, Assam, India.)

I HAVE just been re-reading Father Huddlestone's "Naught for Your Comfort", which gives so grim yet so true a picture of the South Africa of to-day. And in the whole book there is just one sentence which, to me, does not ring true. It must be quoted in its setting for its significance to be clear. The passage is on page 14 :—

"When, fifteen years ago, I stood before the High Altar in our great and beautiful church at Mirfield, to make my vows, I knew what I was doing. I knew amongst other things that the vow of obedience, willingly and freely taken, would inevitably involve NOT the surrender of freedom (as is so often supposed) but the surrender of self-will. I knew that it would involve, some day, somewhere, the taking up or the laying down of a task entrusted to me by the Community, a task to be done, not of myself alone, and therefore not dependent on my own wishes or desires. I knew what I was doing. I was glad to do it. I am still glad and thankful to have done it. *For it is that vow of obedience which alone gives a man the strength, when he most needs it, to die by parting from what he loves.* Nothing else could have torn me away from Africa at this moment. And no other motive than a supernatural one could be sufficient or strong enough to make sense of such a parting."

The sentence in italics (which are mine) is the one in question, and it has confirmed utterly my own faith in the exact opposite.

One would have thought that the history of mankind would have made clear that a vow of obedience to something external to oneself, no matter how authoritative or "supernatural", is by no means "the only thing" that can give a man the strength to die by parting from what he loves. One thinks of Joan of Arc, a faithful and obedient daughter of the Church until the voice of the Church commanded something different from her "voices". One thinks of Socrates, a faithful and obedient citizen till the voice of his country spoke with a different note from his "daemon". One thinks of Gandhi, "very sure of the Voice that guides", and faithful unto death in obedience to it alone. One thinks of all the greatest men and women of the human race who have faced suffering and death and dishonour in obedience to the Inner Light, thereby showing clearly that a vow of obedience to institution or rule outside oneself is by no means the only (or even the chief) thing that can give a man the strength, when most he needs it, to die by parting from what he loves.

As one reads "Naught for Your Comfort" moreover, the conviction steadily deepens that, however sincere the author's gladness and thankfulness in having taken the vow, they are things which could hardly be expected to be reflected in those whom that vow of obedience had compelled him to desert when most they needed him. And still stronger grows the conviction that, valuable and necessary though such a vow may be in the lives of lesser men, it becomes nothing but a tragedy when it comes between one of real spiritual stature and the Voice of God within.

The whole passage is fraught with significance for us, as it raises, not in academic form, but in the challenge of a great man and a great life, the whole question of the seat of authority in religion and of the meaning of the word "supernatural". For Father Huddlestone the voice of his Community speaks with "supernatural" power, while the voice of his own conscience which told him to act as he did in S. Africa, is merely "self-will" which must be surrendered. For me, and probably for most readers of this, such an attitude is the ultimate heresy, if not the unforgivable sin—to allow anything at all to take precedence of the Inner Voice, or to attribute to any institution a supernatural authority greater than the authority of the Inner Light.

I have read many Liberal Religious books, and ever since I became a Unitarian I have given intellectual assent to Martineau's historic statement as to the Seat of Authority in Religion. But no book that I have ever read has brought home to me with such clarity and force the tremendous importance of what is at issue, as has this one, or made me so sure of my own position as a convinced and unrepentant nonconformist and believer in the Inner Light.

WHAT UNITARIANS HAVE NEGLECTED

By Wallace B. Tavener

THIS whole question of Christian realism is a question of theology. It has been the practice of Unitarians to avoid theology. But the revived orthodoxy that has triumphed over liberal religion has uncompromisingly gone back to its theological postulates: The world divorced from God, the universality of inherited sin, the moral incapacity of mankind, the illusion of hope of progress, the judgment "beyond space and time". The authority for this ideology rests solely on the Bible.

Even were the Bible rightly claimed as a sole authority for anything it is very much to be doubted how far this is the Biblical view of the world. The Bible is very capacious, and by far the greater part of it does not carry this message at all.

In spite of that the fact remains that a general weakness in Unitarian thought at the beginning of the century continued uncorrected, and the revived orthodoxy became one of the instruments of its exposure.

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Calvinism originally took for its central and dominating thought the sovereignty of God, his unthinkable transcendence. Calvin himself gave warning against attributing to God features which pleasantly recommended themselves to human predilection. It was a warning against anthropomorphism (i.e.

representing God with human characteristics). If Calvinists had taken their own advice they would not have fallen, as they did, into the anthropomorphism that made of God a vain-glorious, petty-minded and vengeful Pasha.

But anthropomorphism was the weakness of Unitarians also. Only they gave to God the opposite kind of human character, and the divine concept became a receptacle for every amiable and perfectionist notion that good-natured sentiment could hit upon. While the God of Calvinism had been a patently unjust ruler: the God of liberal theology became an infinitely tender-hearted father. Both were, at bottom, ridiculous, and for the same reason. Each, according to its temperament, was putting Deity into human categories, and that is something that never can be done.

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In our romantic paternalist theology we had substituted domestic affections for majesty and awe. It became one of our tests of proper convention that one should always speak of God as a personality with the loveliest human virtues in excelsis.

When it came to evidences of God's way with us in history—in world-wars, economic crashes, death camps—it was only too clearly a dreadful counterweight to a gentle sentimental faith. Yet it was really not necessary for this kind of 20th century shock to bring home to free religious thinkers the presence of the tragic element in life. Unitarians in the middle 19th century, as we have previously noted, were attentive to the new evolutionary ideas, and very early in their discussion there arose in pointed form the question of the tragic theme in nature. But the issues raised, for instance, in Huxley's Romanes lecture (on the place of ethics in the cosmos) seems to have left Unitarian thought quite untouched.

The sweet rhetoric of paternalist theism did not make a theology substantial enough to survive what was to come. But it did not signify nothing. What it signified was that we loved the highest, and knew that the highest was God. But our next thought, namely, that God in turn loved everyone of us individually and infinitely did not necessarily follow from this at all. Yet in spite of this inconsequence the two thoughts were put together confusedly as one.

It is somewhere in this region of thought that the costly feebleness of our theology may be found. That at least is my persuasion, perhaps because of the strong impression I took from a remark of Spinoza's when reading him long ago at a critical time: "He who loves God cannot require that God should love him in return". The notion that one cannot love without having it returned is a malobservation of real experience. To be ready with love on condition of its being returned is contract, not love. Love can only require of the object of love that it shall be lovely. Worship can require nothing of God but that he is worshipful. We worship God because he has given being and life to the wonderful world, and set us down in the midst of it; because everything that is interesting, noble and precious has its source in the mystery and all-pervading miracle of his creation. And our worship carries with it an inexpressible love which is not a love in the fashion of the world. The mutuality is in this, that God has loved us as much as to give us existence, and our hearts are full of gratefulness for that. To say that this is not the case with many individuals is only to point to how piety is present in some and not in others. Life fails to teach many people piety, and those that are religious and have its joy, must always think of them with concerned understanding, with solicitude, not judgment.

The demand that God should be good according to our decent citizen standards is of a piece with the claim that he should love us personally and individually from a bottomless fund of amiability. God's goodness is not to be judged as a fellow-citizen, but as a Creator. If it is firmly held that he is a bad creator that, certainly, is the end of it. But, as the Book of Job makes clear, we have no standing to judge the ethics of the Creator.

The transcendance of God is not in his having the same virtues as ours only in perfection. In spite of "perfection" it is still anthropomorphism. The Barthians were right, though they drew the wrong conclusions from it, in maintaining that transcendance means otherness. The goodness of God is in creatorship and majesty. The goodness of man is in wise obediences and morality. These goodnesses are of different orders.

"But I cannot pray to a God who has no warm humanity towards me!" Prayer has its own ways, and will continue without ceasing. It draws from divine energy the things appropriate to human effort. As to the form in which the God of prayer is presented to the mind, I recall that one of the most moving and spiritual prayers I know is one to Kali the sinister death-goddess of Hinduism.

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The ancient question of Solomon was whether God indeed would be amongst men on earth. The way most religions answer this question is to bring doctrines of God's incarnation to the forefront. The transcendant God is not only transcendant, but appears also in human form. Unitarians have increasingly neglected the need of such a doctrine. And, if one wants to know why humanism tends to appear in Unitarian circles, that is the answer. We have no central teaching on the divine incarnation. It is this gap that humanism unconsciously tries to fill. It consciously recoils from an anthropomorphism that is unrealistic and unconvincing.

It seems indeed that the central question for theology is the God-man nexus. If we leave an abyss *there* no amount of anthropomorphism will cover it up. Humanism may very well have to be our version of the incarnationist idea unless we bring more definition and realism to our ideas.

For their incarnationist thought some may be content to adhere to the traditional image of Christ as the supreme sign of God's becoming man. Others at the same time may remind us that no one man can be incarnate God. The process of God's incarnation requires generations of the millions of us of all sorts. We are thus together, not in a fallen condition, but a sacred situation.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Gilbert Murray

SIR,—In his book, *God and the Modern Mind*, Dr. Box quotes Bertrand Russell as saying: "Theologians have grown thankful for small mercies, and they do not much care what sort of god the man of science gives them so long as he gives them one at all". I couldn't help thinking of this passage while I was reading your appreciation of Dr. Gilbert Murray, especially your statement that those who heard him at the annual meetings at Manchester College often felt that they were being introduced to the "heart of the mystery", because I had just been reading the very different opinion of Dr. Murray's religious views given by his grandson in the *Observer*. Dr. Murray had once said to him that there was this at least to be said for Christianity—that it had reduced the gods to one, which made it that much easier to get rid of them all at a single thrust; whilst shortly before his death he said that nothing had at all affected his convictions about the finality of death. All of which goes to make me feel that whilst Dr. Murray was a great moral force in the world, he could hardly be called a religious man in the sense in which most Unitarians would use that word.—Yours,

Lewes. W. J. McElderwick.

Are We Ready?

SIR,—It is to be hoped that the practical and useful article by Mr. P. E. Mountain, who is the Deputy-President of the Unitarian Fellowship of Australia and the chairman of the All Souls congregation now established in Melbourne, will receive the serious consideration which it deserves.

Without dotting the I's and crossing the T's of Mr. Mountain's suggestions, may I pass on to your readers the testimony of the treasurer of an Anglican Church in a residential suburb of Melbourne?

Under expert guidance, and by the use of laymen, this Church succeeded in establishing itself on a sound financial footing in a really astonishing manner; but what was of tremendous importance was that the spiritual results coincided with the organized fund-raising.

When asked by the present writer whether there had been increased devotion to the spiritual ideals of the Church, he was emphatic in declaring that there was. In the act of this organized fund-raising they found that increase of interest in the Church was manifest. Attendances at Church more than doubled and were being maintained. Men who had practically ceased from their attendance were called upon by laymen of the Church and asked for pledged contributions, which were readily forthcoming, and attendance at Church services increased in direct proportion to the giving.

It is important that *laymen* should do this work of canvassing for support, not the minister. My belief is that there is a constituency waiting to be approached whereby support for our Churches can be immensely strengthened.—Yours,

Wm. Bottomley,
(President, Unitarian Fellowship of Australia).

The Resurrection

SIR,—Nothing has been more surprising, I suppose, in the correspondence under this heading than the admission from the orthodox friends that they don't really believe in the physical resurrection of Jesus, and to prove the point refer to Councils and discussions on the matter when the Church was given permission to believe what it liked about it—at least, that is the inference in Mr. Storer's letter. Now when Mr. Phelps, Mr. Storer, other orthodox friends and now Mr. Teape assure us, possibly unintentionally, that the orthodox do not accept the idea that the body of Jesus rose from the dead, and when Dr. Matthews, eminent and broad man as he is, tells us in the Press, May 18, in a well-known London daily, that Paul and therefore, he, Dr. M., posit the idea of a *spiritual* body, I suggest that this is a playing with words and no doubt, in some cases, deliberately done because unlike the rather supercilious tones of Paul, that the Cross was a stumbling block to the Jews, the Resurrection has been a stumbling block to many. The reason why Mr. Teape has found few, if any, orthodox people who really believe in the physical rising of the body of Jesus is obvious. We are living in the 20th not the 1st century.

In spite of the expostulations to the contrary enumerated by your correspondents, since when has the Church in all its orthodox varieties disowned officially this belief? Listen to them at Easter assuring the non-believer that this was why the Christian Church came into being—its converts accepted that Christ rose from the dead—not some ghost or apparition or spiritual body, whatever that may be, but the *body* of Jesus. It seems that, as usual, many orthodox people don't accept what is official teaching of the Church however much enlightened members may protest to the contrary about these doctrines.—Yours,

Taverton. *W. H. Cordell.*

H-Bomb v. Passive Resistance

SIR,—There is no question of lying down to Communism. Communism is an idea—"a way of life". We too wish to defend a way of life. Is war the only way to defend it? History has provided us with innumerable wars to end wars. War as a method is not very convincing. Is there another method? The *Manchester Guardian* of April 15 said that the alternatives to the H-Bomb were "conventional forces on a massive scale" or "a fully pacifist policy". The Commander, Stephen King-Hall, News-Letter of April 24, asks, "What about a fully pacifist policy?" He is "lead to the conclusion that the time-honoured theory that defence against physical aggression *must* take the form of physical means has worn very thin and needs to be regarded with much suspicion". Commander King-Hall argues that a Royal Commission on "defence by passive resistance" from a political-strategical angle, should be set up. Ghandian non-violent resistance is proving itself in Johannesburg and Montgomery, Alabama, in their racial disputes to-day. Does not this method commend itself to those who cherish the ideal of the Brotherhood of Man?—Yours,

Unitarian College, Manchester. *Donald Dunkley.*

Y.P.L.

SIR,—We have decided on the dates for our next conference. This is to be held once more at Great Hucklow from September 13 to September 15. Enquiries and donations will be gratefully received by the Secretary, 27 Gladstone Road, Altrincham.

We are also planning a reunion to be held in Manchester on Saturday, June 29.—Yours

Cheshire. *Keith M. Noble.*

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication in the same week. All communications must be accompanied by the name and address of the sender.

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TEL.: BUS. 7334. Editorial: BUS. 2413

NEWS REVIEW

From the West Kirby and Birkenhead Calendar

"The characteristic activity of Unitarians in the 19th century was educational and social reform. Schools, a university, and many factory acts, were their typical achievements. All that our forefathers hoped for in these matters, and more, has now been done. Any clever child can enter a university to-day. No one lacks food or clothing. Vast social services operate to instruct and alleviate. Poverty has taken on a different meaning. The 'poor person' is now one who cannot afford a television or a car. The claims for higher incomes are constantly pressed by dockers and doctors alike, and the organizations who enforce these claims certainly do not need our help. In these changed circumstances the political parson is almost an anachronism.

"The task of free religion to-day is immense compared with anything it attempted in the past, nothing less than to prevent man-man from destroying himself, not with the atom bomb, for that is a secondary danger, but by becoming a sort of reflex nervous mechanism responding automatically to mass propaganda and mechanical entertainment. What we can really know will always depend upon what we are. What we are will be determined by the power of our response to the mystery and beauty of life; upon the richness of our imagination. We are not likely to reach the Kingdom of God quicker by travelling in a jet plane. What matters most is not the machine but the man who controls it. It is still true that man cannot live by bread alone. If we are to live we must become more sensitive, more compassionate, and more thoughtful."

Manchester District Sunday School Association.—The Annual Service of the Association was held at Pendleton Unitarian Church on Sunday, May 26, 1957. The preacher on this occasion was the Rev. P. B. Godfrey, Swinton. Nine Schools were represented at the service: Altrincham, Hale, Cross Street, Pendleton, Platt, Rochdale Street, Swinton, Wilbert Street and Wythenshawe. The queens from Altrincham, Hale, Pendleton, Rainhow Street, Swinton, Wilbert Street and Wythenshawe were in attendance. The lesson was read by the Hale Barns Queen, Miss Elizabeth Garside. The congregation numbered 316.

Women's League: The summer meeting of the London District was held on May 18 at Rosslyn Hill Chapel, Hampstead. The President, Miss M. Stevenson, presided, and nearly all branches were represented. Miss B. Lawe gave an interesting talk on "My Job as a Welfare Officer for British Railways". During the meeting a tribute was paid to the memory of Miss Tidmarsh who had been a member of the London District for many years, and also was Secretary of the Essex Church branch. It was announced with pleasure that a new branch had been formed at Golders Green. Miss Stevenson welcomed this group and wished the members every success. After tea, provided by the Hampstead friends, the afternoon closed with the service which was conducted by Miss E. Plummer, a member of the Y.P.L. and the University of London Unitarian Society. She based her address on last year's I.R.F. Conference in Germany. The thoughts and impressions she had gained led her to believe more firmly in the importance of international relationships and the importance of "Thou shalt love thy neighbour as thyself". The thanks of the meeting were expressed to all who had made the afternoon so enjoyable.

Aberdeen: The Church has been closed for four weeks for a scheme of interior decoration to be carried out. This is now completed. Dark colours have been replaced by a bright scheme of decoration. The services are now being conducted by the Rev. S. Evans Bowen, from Wales, as an interim minister.

Leeds: Mill Hill: A large congregation was present on Sunday evening, June 2, at Mill Hill Chapel, Leeds, on the occasion of the Annual All Faiths Service. There present included Hindu, Jewish, Muslim and Baha'i representatives from the city and university and members of the Hunslet Unitarian Church, who had given up their own service for the occasion.

(Continued on page 204)

THE CALENDAR OF THE CHURCHES

SUNDAY, JUNE 16, 1957

ABERDARE, Highland Place, 11 and 6, Rev. D. Jacob Davis
ABERDEEN, Unitarian Church, Shiprow, 11 and 6, Rev. S. E. Rowen
ABERYSTWYTH, New Street Meeting House, 11, Mr. T. Elwyn Nicholas
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. A. W. Vellacott
ANDOVER, Unitarian Church, Knowsley Road, 3 and 6.30, Rev. W. Hill Warren
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Supply
BATH, Trim Street Church, Unitarian, 6.30, Rev. S. Spencer
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
BIDDULPH, Christ the Redeemer Unitarian Church, 11, Rev. R. Taylor
BILLINGHAM, First Church, High Street, 11.15, Rev. J. Martin Hall
BIRKENHEAD, Unitarian Church, Hamilton Square, 6.30 (June 23), Rev. Maurice Jeffries
BIRMINGHAM, Church of Messiah, Bristol Street, 11 and 6.30, Rev. Alun Williams
BIRMINGHAM, Wrentham Road Church, and Hawe Street Mission, Small Heath, 6.30, Rev. Ronald McGraw
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. West
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Supply
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. E. Shirvell Price
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. A. J. Long
BOSTON (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. N. C. Rand
BRADFORD, Bowling Avenue, 3.15, Supply
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Billiatt
BRIDPORT, Christ Church, Dorchester Street, 3, Sunday School, 6.30, Rev. W. H. Cooper
BRIGHOUSE, Unitarian Chapel, 11 and 6.30, Rep. G. Randall Jones
BRISTOL, Christ Church Unitarian, New Road, 11, Rev. J. Rees Walker, 6.30, Rev. Jean Rowland
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. Bayles
BRISTOL, Oakfield Road, 11, Rev. A. H. Bayles, 6.30, Mr. R. L. Nicholds
BURNLEY, Unitarian Church, Trafalgar Street, 2.30, Rev. L. Hallworth
BURY, Bank Street, 11 and 6.30, Rev. F. M. Ryle
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
CARDIFF, The West Grove Unitarian Church, 11 and 6.30, Mr. Roy Jones
CHARLTON, The Church of the Good Counsellor, Hanwood Hill, 3, Mr. Arthur Pooley
CHELTENHAM, Randall Unitarian Church, Bayshill Well, 11, Study Service, 3, Sunday School, 6.30, Rev. Barbara Tiptaft
CHESTER, Matthew Henry's Chapel, Trinity Street, 11.15, No Sermon, 6.30, Mr. E. E. Lloyd
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Rev. Ernest Shaw
CHICHESTER, Chapel, Addiscott, 10.45 and 6.30, Rev. Kenneth Twiss
CLIFFE, Free Christian Church, South Street, 6.30, Supply
CLIFTON, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. E. Dewey
COVENTRY, Free Christian Church, Wellesley Road, 11, Rev. J. P. Cowle (also 6.30, 1st Sunday in the month)
DARTMOUTH, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. Stephen P. Whitehouse
DERBY, Unitarian Church, 39 Constitution Road, 11, Rev. A. E. Peyto
DEVIZES, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. Tavener
DIDCOT, George's Chapel, South Street, 6.30, Rev. L. J. Hough
DISS, Park Chapel, 11 and 6.30, Rev. J. Harry Smith
GLASGOW, St. Vincent Street, Unitarian Church, 11, Rev. Jean Caffrey
GLASTONBURY, Benton Street, 3, Rev. Barbara Tiptaft
GLOUCESTER, Ward Street Church, 11.15, Mr. E. R. Oakshott
GREAT YARMOUTH, Old Meeting (Unitarian) Church, Greyfriars Way, 7, Mr. H. N. Bacon
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Dr. Alfred Hall
HALIFAX, Northgate End, 10.45, Mr. C. E. Hall, 6.30, Miss K. Bramhall
HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. Dewsnap Hilton
HINCKLEY, Queen Meeting, Baines Lane, 11 and 6, Supply
HORNSEA, Wesleyan Hall, 6.30, Rev. J. Maurice Hall
HUDDERSFIELD, Fitzwilliam Street, 11, Rev. J. B. Tyndall
HULL, Park Street Church (Unitarian), 6.30, Rev. Ernest Pitts
ILE OF WIGHT, Newport, High Street, 11 and 6.30, Rev. W. J. Carter
KENDAL, Market Place, Unitarian Chapel, 6.30, Mr. T. Wardle
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. Edgar W. Hill
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. R. L. Galland
LEICESTER, Newarkwood Road, 11, Junior Church, 6.30, Mr. C. V. Walton
LEICESTER, The Great Meeting, Red Cross Street, 11 and 6.30, Rev. Leonard Mason
LEOMINSTER, Ivington, Miss J. E. Lindsay, The Little House, Garth Road, 11, —
LEWES, Westgate Chapel, 11, Mr. R. E. Manser
LINCOLN, High Street, Unitarian Church, 6.30, Supply
LIVERPOOL, Ancient Church of Toxteth, 11 and 6.30, Dr. P. N. Trudgill
LIVERPOOL, Hardy Free Church, 11, Rev. W. Eastham
LIVERPOOL, Hunter's Hall, Hill Street, 6.30, Rev. J. Rees Morgan
LIVERPOOL, Renshaw Chapel, 11, Rev. Stewart R. Bevan
LIVERPOOL, Renshaw Road, Everton, 3, Sunday School, 6.30, Rev. W. Eastham
LIVERPOOL, Upper Street, 6.30, Rev. C. A. Pope
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. Lawrence Redmore
LONDON, Ball Street, Edgware Road, 6, Rev. Wilfrid M. Lotz
LONDON, Bedford Row, Theobald's Road Church, 6.30, Rev. J. P. Cowle
LONDON, Bromley, Elmo Road, 11, Rev. E. G. Lee
LONDON, Brook Church, Palace Gardens Terrace, Notting Hill Gate, 11, Rev. J. C. Ballentine (also 6.30 2nd Sunday in the month)
LONDON, Forest Gate, Upton Lane, 6.30, Mr. T. E. Dalton
LONDON, Gallow Green, Priory Lane, 11, Rev. Dudley Richards, 6.30, University Service
LONDON, Harlesden, New Gravel Pit Church, Chalmers Place, 6.30, Rev. F. G. Green, (also 11 1st Sunday in the month)
LONDON, Hampstead, Rosslyn Hill, 11, Rev. Donald P. Maw
LONDON, Highgate Hill Unitarian Church, 11, Rev. R. C. Thresher
LONDON, Hoop Road, 11, Mr. T. E. Blanton, 6.30, Mr. G. J. Price
LONDON, Kilburn, Upper Park, Priory Hall, 6.30, Rev. A. V. Pite
LONDON, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. Pite
LONDON, Lewisham Unitarian Church, High Street, 11, Rev. T. L. Jones
LONDON, Leyton Green, Low Bridge Road, Harrow Green, 6.30, Rev. Dudley Richards
LONDON, Mansfield Road Church, Gospel Green, 6.30, Rev. Andrew Pearce
LONDON, Richmond, Ham Church, Church Road, 11, Rev. Wilfrid M. Lotz
LONDON, Stamford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. J. Bryce Walker
LONDON, Stoke Newington, Unitarian Church, East Hill, 11, Rev. Arthur Peacock, (also 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. I. Jones
LONDON, Wood Green, Unity Church, Newland Road, 6.30, Rev. E. G. Lee
LYTHAM St. Annes (Arnside) Chapel, Road, 11, Rev. W. A. M. Hellaby
MACCLESFIELD, King Edward Street, 10.45, Rev. G. D. Fearn, 6.30, Student
MANCHESTER, Unitarian Church, Mosley Buildings, 6.30, Mrs. Mabel Hilton
MANCHESTER, Blackley Unitarian Church, Chapel Lane, 6.30, Supply
MANCHESTER, Cross Street Chapel, 10.45, Rev. Joyce Hallsworth, 6.30, Rev. S. Morley
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice Jeffries
MANCHESTER, Monton Church, Eccles, 10.45, Rev. W. Hill Warren, 6.30, Rev. R. Gill
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. Roberts
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. Jesse Gill
MANCHESTER, Renshaw Street Mission, 6.30, Rev. R. L. Howes
MANCHESTER, Stand Chapel, Whitefield (June 23), 10.45, 3 and 6.30, Rev. J. M. Quine
MANCHESTER, Willenhall Road, Cheetham-cum-Hardy, 11, Mr. Philip M. Brown
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Brookhill, 6.30, Supply
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. Kingsley Somerset
MARPLE, Unitarian Hall, 31 Stockport Road, 11 each Sunday
MEXBOROUGH, Free Christian Church, 6.30, Supply
MIDDLETON, Old Road Chapel, 6, Supply
MONKWEARMOUTH, 1, and Newton Street, 6.30, Rev. C. G. Timms
NEWCASTLE-upon-Tyne, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. J. H. Gibson Davies
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30, Rev. E. B. Sidney
NORTHAMPTON, Kettering Road Church, 6.30, Mr. Cecil Wright
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. Kingsbury
NOTTINGHAM, High Pavement Chapel, 10.45, Rev. C. Gordon Bolam, 6.30, Rev. Winifred Brown
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall
OWENS, Manchester College Chapel, 11.30, The Rev. The Principal
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. Hallworth
PAGE LANE CHAPEL, near Wigan, 11 and 6.30, Rev. Gwenyth Spendlow
PLYMOUTH, Unitarian Church, Hampdenville Road, 11 and 6.30, Rev. E. H. Kimber
POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Dennis
PORTSMOUTH, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Rev. R. E. Gooseman
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. W. A. M. Hellaby
RAMSGATE, Hazlet, The Meeting House, 11, Rev. J. W. Dennis
RICHMOND, Blackwater Street, 10.30 and 6, Rev. F. W. Bates
ROTHERHAM, Church of our Father, 10.45 and 6.30, Rev. N. J. Tharp
SALE, Ashfield Road, 11, Rev. Jesse Gill
SCARBOROUGH, Unitarian Church, Westborough, 10.30 and 6.30, Rev. W. T. Wilson
SHEFFIELD (Attercliffe), 6.30, Rev. E. A. Davies
SHEFFIELD, Fulwood Old Chapel, 11, Rev. F. Summers
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby
SHIPLEY, Unity Church, Commercial Road, 11, 3 and 6.30, Rev. Graham Short
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Rev. Francis Tiptaft
SHREWSBURY, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Whittaker
SOUTHAMPTON, Church of The Saviour, London Road, 6, Miss W. J. Carter
SOUTHEND-ON-SEA, Darnley Road, 11, Children's Church, 6.30, Miss M. Goodyear
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. Jones
SOUTHPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. B. Blackburn
ST. HELENS, Cotham Street, 6.30, Rev. Stanley E. Bevan
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. A. D. Williams (also 11, 2nd Sunday in the month)
STOCKTON-ON-TEES, Presbyterian Unitarian Chapel, 11, Rev. C. Simmons, 6.30, Supply
STOCKTON, Unitarian Church, High Street, 6.30, Rev. B. Vesey (also 11 First Sunday in the month)
STOCKTON, Penniel Free Christian Meeting House, 11, Rev. B. Vesey
STOCKTON, Tunstall Hall Road, 10.45 and 6.30, Rev. F. B. Gurney
TAUNTON, Mary St. Chapel, 11, Rev. W. H. Cooney, 2.30, Sunday School
TAUNTON, Old Meeting House, Addiscott Road, 6.30, Rev. G. Russell
TAUNTON, Unitarian Church, 10.45 and 6, Rev. Alec L. Peyton
TORQUAY, Unity Church Meeting, Braddon Road, 11 and 6.30, Rev. Charles Eaton
TOTTENHAM, Compton Unitarian Church, 11, Rev. S. Spencer
WARRINGTON, Cobb Street, 10.30 and 6.30, Rev. Eric Wigg
WARWICK, Friends' House, Church Road (by permission), 7.30 (1st Sunday in the month)
WALLASEY, Memorial Church, Manor Road, 11, Mr. Geo. Court, 6.30, Mr. F. A. Pepperell
WALSALL, Unitarian Free Church, Stafford Street, 2.30, Sunday School, 11, Rev. H. Maguire
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.15, Supply
WEST KIRBY, Brookfield Gardens, 11, Rev. Maurice Jeffries (also 6.30, 4th Sunday in the month)
WIGTON, Pennington, 4, Dr. R. Stevenson
YORK, St. Saviourgate Chapel, 6.30, Mr. S. Thomas

The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 19 Gordon Sq., W.C.1.

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Whitfield St., 11 and 7, Rev. Claire Greene Melbourne, Unitarian Church, Collins Street, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m., second Sunday in each month, Evening 7 p.m. Rev. V. Jones

PERTH, Unitarian Assembly, Unitarian Free Christian Fellowship, Rev. R. H. Thomasson, 19 Clifton Crescent, Mt. Lawley

SYDNEY, New South Wales, Unitarian Church, 17 Pitt-st. (off College St.) 7.15, Rev. D. W. Simpson, Manse Telephone FJ2 1929

UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Collins Arbor, Melbourne, C.1. Minister: Rev. W. Bowmaker. Meetings as advertised

STRATHAM COMMUNITY CHURCH, Access Road, Stratham (Vic.): 3.5, weekly at 2.15 p.m. Public Worship, fortnightly 3.15 p.m. Minister: Rev. W. Bowmaker

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Austin Cramer

TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jeffery

VANCOUVER, B.C., Unitarian Church of Vancouver, 1550 Tenth Avenue West, 11, Rev. A. P. Shutty

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Mr. M. J. Wilson Wellington, Service suspended — Enquiries — Mrs. Weaver, Tel. 41-203

SOUTH AFRICA

CAPE TOWN, Hout Street, 11, Sunday School; 7, Service, Rev. Maurice C. Eaton

THE LINDSEY PRESS

THE RELIGION OF NATURE
by Basil Willey, M.A., F.B.A., Hon.Litt.D.
(King Edward VII Professor of English Literature, University of Cambridge)
Essex Hall Lecture, 1957
2/- by post 2/2

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by L. A. Garrard, B.D., M.A.
(Principal, Manchester College, Oxford)
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THE GOSPELS TO-DAY
by L. A. Garrard, B.D., M.A.
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FREEDOM, AUTHORITY AND LIBERAL CHRISTIANITY
by F. Kenworthy, M.A., B.D.
(Principal, Unitarian College, Manchester)
1/6 by post 1/8

THE LINDSEY PRESS
15 GORDON SQUARE, LONDON, W.C.1

Deaths

Bartram—On May 30, at 36 Arden Road, Finchley, N.3, Helen, M.A., aged 84, elder daughter of Richard and Alice Bartram, and late Headmistress of Kings' Warren School, Plumstead.

(*Continued from page 202*)

A moving and eloquent address was given by Dr. S. P. Bhatia, the chairman of Mexborough Unitarian Church, and lessons were read from the Old and New Testaments, the Bhagavad Gita, the Koran and the Baha'i Scripture. Mr. George Harrison, North Regional Representative of the World Congress, recited prayers of the world faiths and the choir sang "O Brother Man", by Geoffrey Shaw.

The newly-decorated Chapel made a perfect setting for a memorable and inspiring service. Afterwards, many of those who had been present took tea in the Priestley Hall.

Leigh: On Sunday, May 26, the Leigh Unitarian Church celebrated its Diamond Jubilee by a special service. The Church was filled for the occasion. Chairs were brought into the aisles and the congregation numbered about 230. The Mayor and Mayoress of Leigh attended the service conducted by the minister, the Rev. Ernest W. Deakin, and the guest preacher was the Rt. Hon. J. Chuter Ede, M.P.

The local Press sent representatives to the service and have reported that the Unitarians are setting a lead to other churches in th matter of clear thinking about matters which must be the concern of every Christian worthy of the name.

Following the service the congregation were invited to attend a short social hour in the schoolroom and there Mr. Ede met some 200 people and discussed many subjects. He congratulated the Leigh congregation on their restored Church and wished the Church a continuance of that vitality and interest shown by the men and women, specially by the younger men and women who are taking a lively interest in all the Church's activities and who are very loyal to the Church's main object—the worship of God in the spirit of Jesus Christ.

He expressed some surprise when told that the numbers attending the Sunday services had almost doubled during the first five months of this year and wished them further success. This Diamond Jubilee Day had been a wonderful success and augurs well for the future of this down-town Church.

Pudsham: A beautiful stained-glass memorial window was on Sunday (May 26) unveiled in the Chapel. It was bequeathed by the late Secretary Mr. George Henry Hudson, who died last year.

The subject of the window is the Sermon on the Mount and is headed with the words, "Seek ye first the Kingdom of God". Mr. Hudson, who was Secretary for over 50 years, bequeathed the window in memory of his parents and grand-parents.

The window was unveiled by Councillor H. Utley who knew Mr. Hudson all his life. The President of the Chapel, Mr. T. W. Waddington, who is 90 years of age, accepted the gift on behalf of the congregation. The window was dedicated by the Minister, the Rev. L. Hallworth.

THE NEW ESSEX HALL REBUILDING FUND

Twenty-Eighth List of Promises and Subscriptions

Miss Ethel S. Dodd, "In memory of Annie and Eleanor Garrett"	5	0	0
Mr. and Mrs. Ernest Christie, Longsight	2	2	0
The Women's League, St. Saviourgate Chapel, York	2	2	0
The Church of the Messiah, Montreal, Canada	18	10	3
The Ladies' Flower Stall, Old Chapel, Dukinfield, Cheshire	5	5	0
Miss Bertha Trundale, Stafford	5	0	0
Cheetham Chapel, Atherton			
S. Ashton	2	0	0
Mrs. Edge		10	0
Mr. and Mrs. F. Glover		10	0
Mrs. and Miss Alfred		10	0
Mrs. A. Griffin		10	0
Mrs. T. Hindley		10	0
Miss E. Tyldesley		10	0
Miss Annie Green	2	2	0
Miss V. Pearson		10	0
J. H. Leigh		10	0
Dennis Darbyshire		10	0
Mr. and Mrs. K. Edge		10	0
Chapel Collection	2	14	3
Rev. W. T. Wilkins, Sunderland	2	2	0
Stand Chapel, near Manchester			
Women's League	9	4	6
Junior Choir	1	1	0
Mr. and Mrs. J. Hanford	1	0	0
Miss I. Allcock	1	0	0
Miss D. T. Jones	1	0	0
Young People's League	1	0	0
The Sunday School	2	12	0
The Chapel Choir	1	11	6
Anonymous		10	0
Mr. and Mrs. H. Bromley	2	2	0
Mr. and Mrs. C. H. Rowe	1	1	0
Mr. and Mrs. S. B. Poole	1	1	0
Mr. and Mrs. R. Southern	1	1	0
The Music Club	1	1	0
The Junior Ladies' Society	19	6	4
Pennygold Church — second contribution	6	6	0
Mill Street Domestic Mission, Church Funds	5	0	0
Mill Street Domestic Mission, Church Members	5	0	0
Frank Collinson, Poynton, Cheshire	1	0	0
Rev. Thorvald Kierkegaard, Copenhagen (50 Kroner)			
Mrs. E. W. Whitehead, Burley-in-Wharfedale	5	0	
The U.Y.P.L., Golders Green, London	4	4	0
Pear Hill, Glasgow	5	0	
Miss Mary Chamberlain, Hampshire	50	0	0
Mrs. Bidmead, Aberdeen	1	0	0
Rev. C. Easton, Toronto	1	0	0
Rev. M. Easton, Toronto	1	0	0
Anonymous, In memory of Rev. T. Brett Davis	1	0	0
Women's League, Brook Street Chapel, Knutsford, Cheshire	5	0	0
Lewin's Mead Meeting (Unitarian) Bristol	25	0	0
Melbourne Unitarian Church			
Rev. Victor James	1	1	0
C. P. Hall	5	0	0
A. B. Rentley	2	10	0
Mr. and Mrs. R. Hicks	1	0	0
Mr. Boardman	1	0	0
G. H. Kelloway, near Frome	1	0	0
The Unitarian Church, Vancouver	10	0	0
The Unitarian Church, Edmonton, Alberta	35	0	0
Moreton Christian Church, Cheshire	25	0	0
Miss M. Rennard, London	1	0	0
Sheffield District Women's League	8	1	1
F. Mackeyn, London	3	0	0
	£333	19	9
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Manchester College, Oxford

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The Rev. E. H. Kersley
The Rev. Barbara Thomas
The Rev. Charles Easton

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Cost to others ... £3 17s. 0d.

Please send names as soon as possible to: Mrs. Dickin, 17a Hermitage Street, Crewkerne, Somerset.

Resignation

The Rev. Corum Davies has, for family reasons, resigned from the active ministry, but hopes, later on, to do very occasional "supply" work in our Cardiganshire Churches. He would like to give his heartfelt thanks to all his friends at the Church of the Divine Unity, Lewins Mead and Cardiff for their loyalty and many kindnesses during his ministry, and to the Rev. J. Keith and the Rev. Dr. Mortimer Rowe for their help and understanding for the past 19 years.

"Men's League News"

Owing to illness Mr. E. Hinds, of Denton, has had to relinquish his position as Treasurer, and all further subscriptions should be sent to Mr. Frank Rothwell, 30 West Avenue, Leigh, Lancashire.

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